

The Christian Herald.

VOL. XI.]

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No. XI.

Miscellany.

For the Christian Herald.

TRAVEL.

Man is naturally an active being. Yet nothing is so captivating to the fancy, as the thought of repose. But this repose is not to be enjoyed, till the season of exertion is past. If a man has been a soldier or a mariner, he generally gives to his rural retreat some name that is retrospective of his past life, such as sailor's rest, or soldier's delight.

The world, it is said, is a wide place. Its surface is covered with a profusion of wonders. The animal and mineral kingdoms are enough of themselves to perplex the wit of all the travellers. A variety of things may be found in one parallel of latitude which cannot be found in another, and it calls for a capacious mind to fling the girdle of its comprehension around the Zones. The traveller sees a thousand things, which they cannot see who never go abroad. Pent up in a village, the same objects meet the eye from day to day, and these objects are but a miniature representation of what, by a little exertion, may be seen on a much grander scale. In consequence of this variety, each traveller consults his peculiar taste. Some go to the north, some to the east, and others to the west, and when they come home and publish their books, each has seen what the other has not seen.

To get to some places, it is necessary to cross the ocean, and truly the Psalmist was right when he spoke of that great and wide sea wherein are things innumerable. In sea-voyages the traveller ought to feel something like a dependence on a power higher than himself. A sense of the divine presence should steal over him and sweetly abide with him to the last wave of his appointed voyage. If I take the wings of the morning and fly to the uttermost part of the sea, there will thy right hand hold me. It therefore grieves me to read so many books of voyages, and some of them round the world, in which the whisper of a grateful heart is not heard. We are told that the ocean is full of wonders, but it is in vain to ask by whom these wonders were wrought; we are told of green islands that rise as by enchantment; but not of the hand that, ever busy, touches them into greenness.

Whereas the chastened eye of faith beholds in the ocean the divine wisdom, as clearly as we can see in some unruffled lake the reflected picture of Heaven.

But in land-travel, the largest number of objects may be seen, for the tenants of the deep love to roam in their appropriate element, in hidden paths that elude the eye of the voyager. A considerable part of our literature is made up of tours, excursions, and books of travels. Every continent has been explored, every island has been searched. The lakes have been measured, the ruins of cities portrayed, fragments of temples once superb, have been collected, and doubtful topographical points have been adjusted.

There is something very instructive in a well-written book of travels. The most of men are obliged by necessity to stay at home. Fond of studious habits, confined by domestic cares, devoted to friendship, or engaged in rural occupations, they cannot rove abroad with the enterprising adventurer. But they are not without a kindly sympathy in the success of the traveller, who has gone to survey the wonders of nature and of art, who tracks the deep at midnight, or at the hour of noon seeks the broad shade of some overhanging rock.

Travellers who go abroad, generally fix on some interesting country to traverse, though a country may be interesting to one man that is not equally so to another. To the devout and pious mind, no part of the world is so attractive as Palestine, and it should be the most attractive to every mind. We might pass over it perhaps, without those superstitious feelings that mark the travels of Chateaubriand, but we could not pass over it without feelings to which we should be a stranger in any other part of the world. Even if the Scriptures were but a cunningly devised fable, it would be impossible not to believe that they had fixed an unrivalled sanctity on this land of prophets and apostles. But believing in their inspiration, where is the man, so lost to every generous emotion, as not to kindle at the sight of Jerusalem, though in ruins; or tread with holy reverence around Bethlehem, Tabor, and Olivet; or pause in grateful remembrance on the banks of the Jordan. Who would not gladly repose in the shade of Lebanon, or gather the roses of Sharon, or glide on the waves of Gennesareth.

Greece and Italy are parts of the world, endeared to the scholar by many pleasing associations. Addison travelled through the latter, with classic spirits for his guide; whilst Fenelon kindled with holy enthusiasm, in the prospect of beholding Greece, the land of poets, orators, and historians. To these countries have scholars of all ages, directed their steps. It is both agreeable and improving to read their several narratives. At the same time, of what avail can it be to exhaust all the resources of lan-

guage in the eulogy of departed genius. We will yield to none in reverence for departed genius, but we cannot idolize even genius itself. All things here might teach the traveller the vanity of human ambition, and enforce the lesson, that power, wealth, and science, are but deceitful attainments. Every wreath of fancy has faded, the temples of artists have decayed, the works of the statuary are broken, the dimness of death has obscured the eye of the poet, and the lips of the orator have been sealed in the silence of ages. Awful must that delusion be, which can make a shadowy immortality the object of our warmest hopes and most intense exertions, through the period of life. But to this, the actions of many are mainly directed, and to the nourishment of this selfish unsubdued ambition, teachers of youth frequently lend the mandates of their high authority.

But it has been proved by a late candid tourist, that our own country is not entirely destitute of objects to invite the attention of the traveller. We would not take a part in that petty warfare, which has been carried on between England and this country, on the literary merits of each, for this warfare we have ever considered as beneath the dignity of the conflicting parties. In the record of the journey we allude to, we would simply look at the triumph of Christian principle which it exhibits. This traveller has been much admired by the good people of America. "Blessed are the meek, for they shall inherit the earth."

We are free to confess that America does not hold out the same allurements to the scientific and literary traveller as some other countries which might be mentioned. But, as well might we expect that every thing in Peale's museum could be collected in an hour, as to expect that America could now show as abundant a cabinet of curiosities as her mother country. England opens her wide fields to the researches of the scholar. With her has imagination deposited her golden treasures. She holds in her warm embrace the ashes of her thousand poets. But still America has much to repay the investigation of her natives, and something too to reward the pains of ingenuous and noble minded foreigners.

To be more particular, however, we shall state a few things numerically, that ought to claim the attention of the traveller, and then perhaps the utility of travel will more strikingly appear.

1st. The objects of Nature. Wherever nature makes a curious, beautiful, or magnificent show of herself, there should the traveller pause, till he has taken the outline. The sparry grotto, the beautiful cascade, the impetuous cataract, the burning mountain, and the chrystal lake, call for his pencil. How engaging may his travels become to those who never go from their native fields, by bringing up before them all the rare and uncommon displays of nature.

2d. *The wonders of Art.* The ingenuity of man has added not a little to the stock of wonders, with which the world is filled. Among the things to be noticed by the traveller, Lord Bacon enumerates the courts of justice while they sit, and hear causes; and so of consistories ecclesiastic, the churches and monasteries, with the monuments therein extant; the walls and fortifications of cities and towns; and so the havens and harbours, antiquities, libraries, colleges, &c.

3d. *Ruins.* The contemplation of ruins may have a fine moral effect. It is true indeed that Gibbon rose up from the ruins of Rome to malign Christianity; and Volney, after gazing on the decayed grandeur of Nineveh, Babylon, and Persepolis, reviled all the dearest hopes of man. But happy for the world, every mind is not cast in the same mould with the mind of these distinguished infidels. There is something touching in a city, a palace, or an abbey gone to decay; but there is something more affecting when we see at our feet the ruins of a hundred palaces, and think of the busy multitudes that once moved through their spacious halls.

4th. *The illustration of the Scriptures.* This is more immediately the province of the oriental traveller, though some important illustrations of the scriptures have been brought in by western travellers. Not more pleasure does the discovery of a mathematical truth give to the man of science, than any new or surprising developement of the Scriptures gives to the Biblical student. Some infidels have travelled at different times over the holy land, and occasionally, though unintentionally, lent their testimony to the authenticity of the inspired volume. Sometimes the elucidation of a prophecy depends on a minute observation of circumstances that would escape any but the eye of an accurate traveller, as in the prophecy of the overthrow of Nineveh, Tyre, and Babylon. Much has been gleaned from the travels of Maundrell, Shaw, Niebhur, Jolliffe, and Clarke, for the illustration of the Holy Scriptures.

5th. *The Missionary Stations.* Here we may notice an improvement among recent travellers. It is only within a few years that our missionary stations have begun to attract such particular attention. Formerly, if noticed in the journals of tourists, it was only to misrepresent the motives and deeds of missionary men; but let us pity and forgive the past, and hope better things for the future. The period may not be distant, when our books of travels will be adorned with engravings of Missionary Stations; and by the time that the sources of the Niger shall be fairly discovered, we may have a line of encampments along its banks, where some weary traveller may refresh himself on his way.

6th. *Visits to distinguished Men and Women.* Next to the illustration of the Scriptures, nothing is better calculated to improve or to please. They should make a part of every book of

travels, for even barbarous countries are not without their distinguished chieftains. It is agreeable to read of the customs of nations at large, but especially of the habits and manners of literary men and literary women. If their retreats be adorned by piety and taste, the description is exceedingly captivating. Our countryman, Professor Griscom, deserves our warmest thanks for bringing us acquainted with so many distinguished persons in Europe. His visit to Barley-Wood is told in a very simple and beautiful manner. Let him also see and visit eminent persons in all kinds, which are of great name abroad, says Lord Bacon, that he may be able to tell how the life agreeth with the fame.

B.

To the Editor of the Christian Herald.

SIR,—In several of the late numbers of your publication, there appears a "Review" of Bishop Chase's Letter on "the subject of his going to England," &c. &c. "Documents respecting the Church."

Candour requires me to say, that the reading of this "review," professing as it does, to give an impartial view of this unpleasant subject, has excited the deepest feelings of regret; for, whatever may be the author's professions of candour and impartiality, nothing can be more manifest than the influence of a settled feeling of hostility to Bishop Hobart, which pervades his whole production.

To exhibit this distinguished individual in a disparaging, if not an absolutely odious point of view, seems to be the favourite occupation of a few individuals, whose time and influence, one would suppose, could be much more honourably and usefully employed.

The reviewer having selected the "Christian Herald" as the medium through which it should meet the public eye; and as this work has an extensive circulation among the members of various denominations of Christians, who perhaps never have, or ever will see the numerous documents on this subject, which have been published in Great Britain and in this country, I ask the privilege of giving them, through the same medium, a plain statement of facts, in the order in which they actually occurred, and supported by the documents alluded to above. This statement, I propose to accompany by a few such observations as seem naturally to arise out of the facts and circumstances stated.

The convention of Ohio held its session, at Worthington, on the 4th and 5th of June, 1823. At that time the "Missionary Society of Ohio," whose proceedings are recorded as a part of the transactions of the convention, appointed the Rev. Philander Chase, Jun. as an agent "for the purpose of soliciting aid in

Great Britain, for the support of the Protestant Episcopal Church in the diocese of Ohio, and appropriated five hundred dollars to defray the expense of the voyage. This pious and excellent young man, (who is now no more,) was prevented by ill health from attempting the accomplishment of the object of his appointment.

After this fact was ascertained, and after the adjournment of the convention, Bishop Chase, with the concurrence of his clergy, but without the authority of the convention, determines upon supplying the place of his now lamented son; and to connect with the "missionary" object of HIS appointment, that of the establishment of "a Diocesan Theological Seminary." This determination, and the preparatory arrangements for his departure being made, he addressed a "circular letter" to his brethren in the Episcopacy, soliciting *not their advice*, but their *approbation* and their *prayers*. Here I would ask the question, whether in so important and unprecedented a matter, as the solicitation of foreign bounty, by one of the "chief officers of the church," for the purpose of founding a "Theological Seminary," unconnected with that so recently and harmoniously established by the authority, and so constituted, if properly supported, as to subserve the interests, and supply the wants of the *whole church*, would it not have been judicious and expedient to have obtained, not only the sanction of *his own convention*, but also the approbation of his Right Reverend brethren, *before* he came to any determination on the subject? With great deference to Bishop Chase, I think it would. And, Mr. Editor, may I not appeal to your personal knowledge of the disposition of a *certain class of individuals*, to sustain me in the declaration, that if Bishop Hobart had adopted precisely the same mode of proceeding in a similar case, it would not have been trumpeted forth to the world as an unwarrantable and unjustifiable assumption of authority, and as being in perfect accordance with the alleged tyranny of his disposition? In vain, sir, shall we search the annals of our church for an evidence of his ever overstepping the boundary prescribed to him by the recorded authority of the church. The maxim is perfectly sound, that it is often in the power of a *weak man* to do as much or more mischief than a *wicked one*. Neither the infirmity of the one, nor the guilt of the other can be charged upon Bishop Hobart.

In reply to this "circular letter," Bishop White, who of all men in the church, was best qualified to give an impartial opinion in the case, with his characteristic modesty, assigns as a reason for objecting to the contemplated voyage, "that at the time of organizing our church, there was no sentiment more current with those concerned in the business, than the expediency of avoiding all application to a foreign source, except in the single

act of obtaining the Episcopal succession," &c. &c. Bishop White was one, with many others, who entertained this sentiment; and doubtless he was fully satisfied that an application for any *diocesan object*, would be as wide a departure from the understanding produced on both sides of the atlantic by the prevalence of this sentiment, as would be one by the *authority*, and for the benefit of the *whole church*. Bishop White certainly must have felt himself as acting under an implied responsibility of great magnitude, or he would not have made this "current sentiment" an imperative rule of duty for nearly forty years past. It is perfectly fair to inquire, should not Bishop Chase have so far regarded this implied responsibility of Bishop White, and the delicate sense of duty which he felt to be incumbent on the whole church in this particular, as at least to have suspended his determination? Should not the character of the venerable father of the house of Bishops, have been a sacred pledge, that for no reason short of the most important, would he object to any measures which Bp. Chase might think would advance the interests of the church in Ohio? As the undeviating friend of our own excellent, but shamefully traduced diocesan, I cannot but feel, Mr. Editor, some degree of honest exultation that such a charge of disrespect to his venerable father in the Episcopacy cannot be brought against him. If it could, we should *doubtless have heard of it*.

But to the statement.—The subsequent correspondence between Bishop White and Bishops Hobart, Kemp, Moore, and Croes, resulted in the addressing a second letter to Bishop Chase by Bishop White; in which, at the request of the other above named Bishops, he stated the additional reasons which had occurred to their minds, and which they unanimously hoped would be conclusive with Bishop Chase. Bishop Bowen in his reply, speaks with great caution, and evidently felt reluctant to give an unequivocal approbation. Bishop Brownell gives an answer of approval; but in a subsequent letter, and in conversation with several gentlemen in this city, after he had maturely considered the matter, revoked that approbation, expressly disapproving the establishment of any diocesan Theological Seminary. Bishop Griswold makes no reply. Bishop Ravenscroft, who, by the way, was the youngest Bishop in the house of Bishops, gives an answer of unqualified approval. Bishop Hobart, with his characteristic frankness and earnestness, sets forth at great length his objections. This letter, as was to be expected from a *certain quarter*, was stigmatized as arrogant and dictatorial; but really, sir, I am unable to discern any thing in it but the undisguised frankness of an honest and upright man. What, let me ask, would have been thought of Bishop Hobart, if he had so far forgot himself as to disguise his *real* sentiments on this side the atlantic, and proclaimed the full extent of his opposition on the other?

Would he not have been justly execrated as a disingenuous and dishonourable man? Whatever, in the estimation of *some people*, may be the sins of Bishop Hobart, I think his most unrelenting enemy will not dare to charge him with duplicity.

On the arrival of Bishop Chase in this city, he published a reply to Bishop White, in which are inserted, *not* the letters of that venerable prelate, to which it purported to be an answer, but the *approbatory* letters of Bishops Bowen, Brownell, and Ravenscroft, and the *disapprobatory* letter of Bishop Hobart, while the *second one* from Dr. Brownell is withheld. Here, too, justice requires the suggestion of a few queries. Why PUBLISH a reply at all, the whole correspondence being a private one; but intending to publish, why, in the name of all that is reasonable and usual, omit the *very letters* to which it was a professed answer? Why withhold Dr. Brownell's second letter, recalling his approbation previously given; and why insert Bishop Hobart's disapprobatory letter, the other disapprobatory letters being withheld? Was it to afford the Episcopalian public a fair and impartial view of the whole matter in controversy? and if this in reality was the object, was that object accomplished? It were an easy matter to answer these questions, Mr. Editor, but the unfeigned esteem in which I have been accustomed to hold the office and character of a Christian Bishop, as well as Christian charity, interposes, and admonishes me to be silent.

Bishop Chase and Bishop Hobart, (the latter for the benefit of his health,) proceeded to England in different ships, but arrived in Liverpool about the same time, viz. the 1st November last. Soon after their arrival, Bishop Chase commenced his plan of operations for the accomplishment of the object of his voyage, by circulating his printed letter to Bishop White published in this city previous to his departure, together with Bishop Hobart's pastoral letter of 1820, in which he recommended the establishment of a "Theological Education Society for the diocese of New-York," and expressed sentiments unfavourable to a "General Seminary;" without one word of explanation of the reasons and circumstances (although they were fully within his knowledge) which had produced the change in Bishop Hobart's mind on that subject. I am in possession, sir, of ample evidence, that until the circulation of these documents, and information on the subject loudly demanded by the British public, he was silent altogether. And I have authority for declaring, that previous to his departure from this country, he expressed a determination to act only on the defensive. With this determination he has strictly complied. But when those documents were put in circulation, what alternative but that which he adopted, remained to him? Would no inquiries be made of him? And could it for a moment be supposed that he would submit to the injury thus intended to

be inflicted upon his character, and not furnish a satisfactory explanation to the British public, among whom he was a stranger, and before whom he was thus arraigned on a charge of inconsistency in relation to the change of his views on the subject of a "General Seminary?" Was it to be expected that he would fail to inform that public, that the application of Bishop Chase was unsanctioned by the authority of the whole church; or even by that of the convention of Ohio; thus placing the responsibility of that application upon its true and proper foundation? How greatly Bishop Chase was deceived, and how little knowledge of human nature he evinced if he did thus suppose or expect, the result has fully proved. It is therefore not *true*, as stated by the "Review," that "*before* Bishop Chase had an opportunity of making his appeal, Bishop Hobart immediately on his arrival in London made a public application through the newspapers, in behalf of the 'General Theological Seminary,' and the 'Domestic and Foreign Missionary Society,' both of which were founded by the General Convention, for all the bounty which the good people of England had to bestow." It was not until *after* Bishop Chase put in circulation the documents before mentioned, that he published one word on the subject: and when he did, he merely stated what he had the best reason to believe was the sense of the church, in considering her "national establishments" as having paramount claims to "benevolent considerations." True it is, that he was furnished with a document by the "Standing Committee" of the "General Seminary," setting forth its peculiar claims to patronage, &c. and to be used by him as he might judge expedient. Was it in any degree probable, that he would judge it expedient to make the *very use* of it which the publication of his note condemned? No, sir, the truth of the matter is, that he made no such application as is charged upon him by your *candid* "reviewer."

Bishop Hobart had too much regard for his own reputation, and too much respect for the character and authority of the American church, to pursue a course so much at variance with his feelings and his duty, as to appear before the British public in the capacity of a supplicant for their bounty; while it would be compatible with both, for him to receive any *unsolicited* donations which the friends of the church might be disposed to contribute for the benefit of its "great national establishments." Is there, Mr. Editor, no difference between the simple declaration, that "the church" considers those "establishments" as having paramount claims to "benevolent considerations," and making a direct and pre-determined appeal to the public for the exercise of its benevolence? Obscured indeed must be the intellectual vision of your "Reviewer," for the difference has entirely escaped

his penetration. But this is no matter of surprise. Bishop Hobart was to be traduced.

The abstract right of any diocese to establish a "Theological Seminary," I believe has never been questioned; but, whether, under the circumstances of the church in this country, it is expedient to make a direct application for foreign bounty in and of such an institution, is a point on which men may differ; for it seems there is no subject on which they do not differ, from some motive or other. But when I consider the circumstance of the pledge, tacitly if not directly given to the English church, many years ago—when I reflect that an application from *any portion* of the church is as great a violation of that pledge, as would be one by the authority and for the benefit of the *whole church*—when I estimate the degree of disrespect involved in such an application to the venerable and estimable men, to whom, under God, we are indebted for the perfect organization of our church—when I remember that the application of Bishop Chase was not only unauthorized by his *own convention*, but undertaken on *his own responsibility*, and against the earnest entreaties of several of his Episcopal brethren—and above all, when I bear in mind the important alterations made in the constitution of the "General Seminary," whereby ample provision is made for the establishment of branch-schools for supplying the wants of every portion of the church, and for a just representation according to the amount of contributions, number of clergy, &c. &c., I confess I am at a loss to account for this difference among honest men, without charitably supposing that some of them, at least, are under the influence of feelings and prejudices, of the existence of which they seem to be unconscious.

I think I may venture the assertion, that many who have arrayed themselves on the side of Bishop Chase, are more influenced to do so by secret hostility to Bishop Hobart, than from any clear and definite ideas of the correctness of the course which he so strenuously and intrepidly opposed. Nay, I will go yet further, and hazard the declaration of my opinion, that with some of the many above noticed, the mere fact of Bishop Hobart's opposing the project, was a sufficient reason with them why *they* should approve and support it. It is a fact no less true in the affairs of the church, than in the political concerns of our state or country, that he who discharges his duty with fearless and honest independence; with reference only to the best interests of the church or country, as the case may be; and uncontrouled by the diversified views and feelings of those who share not his responsibility, is sure to endure, as the reward of his unbending integrity, a liberal share of opprobrium from those who are alike incapable of imitating his manly independence and fidelity, or yielding to him the meed of honest applause for the exercise of these virtues.

By pursuing the subject further, I should probably occupy a greater number of pages than it would be convenient for you to spare. I therefore conclude, by referring the author of the "Review," and such of your readers as feel an interest in the subject, to that able and satisfactory document recently published by the Messrs. Swords, in the form of a letter from a "Presbyter of New-York," in answer to the protest of the vestry of "Christ Church, Cincinnati," against Bishop Hobart. That letter contains a dispassionate and very lucid view of the whole matter in controversy; and if the author of the "Review," or any other person, can rise from a deliberate perusal of it, without yielding to the force of the arguments it contains, I should almost be prepared to say, he must be given up, as one abandoned to the influence of the most inveterate prejudice.

Respectfully, Yours, &c. &c.

AN EPISCOPALIAN OF THE "OLD SCHOOL."

COLLECTANEA.

Faith of a Sunday School Child exemplified.—A poor woman, who had seen better days, was observed by her daughter (who is a scholar in — Sunday School) weeping one morning very bitterly, "Don't cry, mother, don't cry," said the affectionate little child; "I know very well what makes you cry, it is because you have nothing for us to eat for breakfast; but never mind mother, God has never permitted a single day to pass yet without sending us one meal at least, and I am sure He will not forsake us now." Scarcely were these words uttered, when a neighbour called to say, that a friend of hers wanted a person to do a little work for a couple of hours, and knowing the distress of this poor woman, she made the offer to her. Of course it was gratefully and gladly accepted; and when she returned home to her hungry child with some food, purchased out of the produce of her labour, the affectionate little daughter exclaimed, while a tear of gratitude started in her eye, and at the same time a smile of pleasure beamed in her little face—"There, mother, did I not say that God would send us one meal to-day? And you see he has been a great deal kinder to us than we expected."

Sayings of a dear little girl under seven years of age, expressive of her acquaintance with the Holy Scriptures, and of her attachment to prayer.—Having been asked if she had bid the Grandmamma, who was then indisposed, good night, she replied, "Yes, I have just been into the room and tucked her in nicely, and then I knelt down by the bed-side and prayed for her." "And did she hear you pray?" "No, she could not hear me, for I did not pray aloud, but I prayed to myself." Having discovered a particular fondness for reading the Holy Scriptures and listening to remarks made thereon, she was one day asked, What is the Bible? she promptly, and with artless simplicity answered, "It is a high Tower, and has a large parapet, for you can see the way to Heaven from it, and Christ is the door."

He who hath no instructor in the paths of virtue, will never want a master to lead him into vice.

He who has felt the sweetness of mercy will fear to offend it.

Intelligence.

UNITED STATES.—AMERICAN JEWS SOCIETY.

From Israel's Advocate.

Letter of Mr. Elsner to the Board of Managers of the American Society for Meliorating the Condition of the Jews.

HIGHLY HONOURED FRIENDS,

I return you my heart-felt thanks for the transmission of the first Report of the American Society for Meliorating the Condition of the Jews. Permit me to propose the following question.

Will your Society co-operate in support of the plan of some Christian philanthropists in this country, who are disposed to form an establishment combining labour and instruction for such Jews as shall apply for Christian instruction, and are capable of labour?

The proximity of Poland, inhabited by so large a proportion of European Jews, and the Russian provinces bordering on that country, in which every where there is strong excitement among that people, render such an establishment, in the north of Germany, highly desirable, and the more, as by the constitution of the Society already organized for promoting Christianity among the Jews in Germany, all foreign support is necessarily excluded.

With assurances of affection and respect,

I am yours,

Berlin, Sept. 2, 1823.

S. ELSNER.

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Among the pamphlets transmitted by Mr. Elsner, are—

1. Five Nos. viz. for the months of May, July, September, October, and November, of a periodical work, entitled "The Most Recent Tidings from the Church of God."

These contain some very interesting information relative to the Jews.

2. The first No. of a periodical work, entitled, "The Friend of Israel," for the use of Christians and Israelites.

The object of this publication is to make a powerful appeal to all Christians on the duty of patronizing Israel, and a similar appeal to all Israel on the fact that Jesus is the Christ.

3. Several Nos. of a pamphlet, entitled "The Holy obligation of Christians to receive the seed of Abraham in love—Urging the proposition and showing the ways in which every one may comply with it.
4. Two copies of Annual Reports of Dr. Leander Van Ess, of Darmstadt—containing an account of his receipts and expenditures in the Bible cause, from January, 1821, to the close of April, 1822. From which it appears that he had received 254,770 guilders, of which sum £2000 sterling were from the British and Foreign Bible Society, and that he had distributed (in that time) 462,439 New-Testaments, and 8954 Bibles.

To that account is attached a very warm and able address, breathing a spirit of the most fervent devotion in the holy cause of diffusing the sacred Scriptures.

☞ These pamphlets were all printed in Berlin, in 1823.

From the Jewish Expositor.

LETTER FROM DR. NAUDI, OF MALTA.

April 27, 1823, Lord's day. Mr. Wolf and Abraham Shliffer, a Jew, who appears to have been converted to the truth of Christianity by Mr. Wolf's labours last year, came to our rooms to unite in the holy devotions of the Sabbath.

April 28. Went with Mr. Wolf to call on Rabbi Mendel, the chief priest of the Polish Jews, in Jerusalem. He is considered one of the most learned rabbies of the present age. He received us with many compliments, and we expressed to him our pleasure in being permitted to see the Jews in the holy city, and our hope that soon all Israel shall be gathered. His answer was: "It is well when the root governs, and not the branches," (comparing the Jews to the root, and other nations to the branches.) Mr. King replied: "While Israel governed in the fear of the Lord, it went well with them, and when they shall be convinced of their sins, and return to the Lord, it will again be well with them." Rabbi Mendel said: "Truly he has answered well." Mr. King continued: "Christians in America and England are continually praying for your restoration. We long to see the time come when the Holy Spirit shall be poured out upon you, and when you will feel your sinfulness, and your entire need of that great sacrifice to expiate your sins, which was shadowed forth by all the ancient sacrifices, and by the blood with which Moses sprinkled the book of the law, after he had rehearsed it in the ears of the people." Rabbi M. "I do not understand what you mean by this great sacrifice." Mr. Wolf. "Jesus of Nazareth." Rabbi M. "This I do not believe." When the Rabbi inquired about the state of Jews in America, we told him that was probably the only country in which they have never been persecuted, and where they enjoy equal privileges with other men. He said, that was good for the body, but as the Jews have now no temple, or sacrifices to keep alive their sense of religion, it is generally better for their souls to be in affliction; and he was most anxious to know whether the Jews in America were strict, and whether there are any who spend a great deal of time in reading the Talmud. We took our leave by saying, "our hearts' desire, and prayer to God for Israel is, that they may be saved." Rabbi M. and all the Jews present, said Amen.

Rabbi Isaac ben Shloma called upon us. He is now only nineteen years of age, but has been married six years. It is common for the Jews here to marry at this early age. After some conversation, Mr. King said to him, "I feel much sorrow of heart at seeing you reject Jesus of Nazareth, who was the King of the Jews, and Lord of heaven and earth. I feel my heart drawn towards you in affection, but you lack one thing, a knowledge of your own heart, and its sinfulness. This knowledge would lead you to see your need of a Saviour: and when you felt your need of a Saviour, you would believe on Jesus Christ, and you would have evidence in yourself, as well as from history, that Jesus is the Messiah. Rabbi Isaac said, "if Jesus of Nazareth were the Messiah, God would have poured out his Holy Spirit upon the whole Jewish nation, and they would have believed."

Mr. King replied, "God has chosen some to everlasting life, and as many as he has chosen will believe; but he has, in a mysterious man-

ner, hardened the hearts of his people for 1800 years, in the same manner as he hardened the heart of Pharaoh." Here the Rabbi interrupted, by saying, "God had a wise design in hardening the heart of Pharaoh, namely, to make a display of his power, and of his mercy and goodness to his chosen people, in sight of the whole world." Mr. K. replied, "that is true; and in the same manner God has a wise design in hardening the hearts of Jews: they were broken off, that the Gentiles might be grafted in, and through the mercy of the Gentiles, they will, one day, all be brought in, and this will be like life from the dead; and God's name will be glorious in the eyes of all the world. This is a wonderful dispensation, and all we can say is, O! the depth of the riches, both of the wisdom and knowledge of God! his judgments are unsearchable, and his ways past finding out." To this he made no reply.

May 1. The young Rabbi, Isaac ben Shloma, and Rabbi Joseph Marcowitz, an old man of eighty, called on us. We asked Rabbi Marcowitz when he thought the Messiah would come. He looked very wise, changed his position, began to move his body backwards and forwards, and then said, there are two things about which it is not lawful to inquire; one is what took place before the foundation of the world; the other is, when the Messiah will come. In support of the first point, he quoted Job, xxxviii. 5, 6. Here we felt no disposition to dispute him. In regard to the other point, he said, "Daniel has declared that the time is sealed up, and what fool will pretend to be wiser than Daniel." We inquired whether there are not Jews who do endeavour to ascertain the time. He said he would give an answer of great understanding, and then confessed that there are such Jews, but said they are not upright, but wicked. We then inquired whether, in his opinion, Shiloh, in Gen. xlix. 10. means the Messiah. He said, Shiloh was the name of a place. Rabbi Isaac said, that Gen. xlix. 10. means the Messiah, and when it means a place, it is spelled differently. The old man seemed angry at this, and said to Isaac, "I have more understanding than you." We then examined more than twenty passages in the Hebrew Bible, in which the word Shiloh is the name of a place, and found the orthography in every place different from what it is in Gen. xlix. 10.

Another Jew came in, and interrupted the conversation by informing the Rabbi of the death of a Jewish woman. During her sickness Rabbi Marcowitz had tried to cure her by virtue of the ineffable name. Application had also been made to a wizard, to cure her by his enchantments. We seized the opportunity to show them the futility and wickedness of such proceedings, and read to them 1 Sam. xv. 23. "Rebellion is as the sin of witchcraft." Exod. xxii. 18. "Thou shalt not suffer a witch to live; and Deut. xviii. 10, 11. "There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or necromancer: for all that do these things are an abomination unto the Lord." Rabbi M. confessed that witchcraft was wrong, but said, "to tell them their duty when we know they will not do it, is not necessary." As much as to say, "The Jews are so obstinate in favour of these practices, that speaking to them would be of no use, and therefore it is no duty."

Dr. N. then proceeds to communicate as follows :

I have to inform you, that two other excellent men, the Rev. Isaac Bird, and the Rev. William Goodell, from America, with their families, animated by the late missionary exertions, and promising success of their brethren in the Levant, have concluded to leave Malta in a few days, and sail for the coast of Syria. Before this they had the intention to go to Asia Minor, and from thence perhaps to establish a printing-press in Smyrna; but things in the Holy Land, under Divine Providence, seem, at present, to be more interesting, and more pressing, than any where else. Jerusalem, until lately, was thought to be an impracticable place for missionary undertakings; and the Jews, inhabitants of Palestine, were considered as an inaccessible people, from their pride, bigotry, and pretended wisdom. Mr. Wolf, I may venture to say, has cleared the way to these modern Jews, and himself succeeded, in great measure, with them. Rabbi Mendel, the most learned Rabbi of the present age, did not refuse to meet Mr. Wolf and his brethren, nor to converse and be friendly with them; they were besides well received by all the other Jews. "You will, at this time, (Mr. Wolf wrote to me on the 22d of June last, from Jerusalem,) have heard of the kind reception I met with among the Jews at Jerusalem; I lodged among them, and was engaged in preaching to them the Gospel from morning to night, and often all night; the Lord be praised for it. I have at this time more confined myself to labouring among the Jews than I ever did before. The Lord enabled me, beside this, to preach to them the fulness of the riches of Christ more clearly than I ever did before." The Rev. P. Fisk, in a letter of the 3d of August, to the Rev. S. Bird, says, "Before I visited Jerusalem, I entertained some doubt about the expediency, and even about the practicability, of establishing a mission there. A residence of two months has entirely removed these doubts, and I wish now to see a missionary family there." When Mr. Wolf was in Malta the first time, on his way to Egypt and Jerusalem, it was thought by some that his mission was of a difficult nature, and that in the Levant, particularly in Jerusalem, he would be exposed to inevitable danger on the part of the Jews. One evening when they were enlarging upon these difficulties, I recollect he quoted, with much warmth, Acts xxi. 13. Mr. English, whom you have probably seen in London, and who came here with Mr. Fisk, when he left Mr. Wolf in Cairo, on his way to Jerusalem, confirmed our apprehension, by saying that Mr. Wolf was going to be exposed in Jerusalem to the Jewish rage. How happily now, on the contrary, through Divine Providence, we observe things going on.

As to the distribution of the Sacred Scriptures in Jerusalem, I transcribe for you, from the Journals above-mentioned, only one fact: April 29, 1823. Early in the morning an Armenian priest called and bought a Testament in the Turkish language, printed with Armenian letters; we gave him a second as a present. After this we took five such Testaments, and went to the Armenian convent, and sold them all at the door. Others were wanted. One man paid in advance, to be sure of getting one. We returned to our rooms, and took ten more, but before we arrived at the convent,

we sold them all to Armenians in the street. We had only five more such Testaments. We came again to our lodgings, and took these five, and sold them immediately on our arrival at the convent door. More were wanted. One man followed us half way to our lodgings, and begged us, for the love of God, to let him have one.

From the same.

Having just received, via Malta, some later intelligence from Palestine, we hasten to communicate it to our readers. On the 30th of December, Dr. Naudi writes :—

I send you a few extracts from a long letter, just received from our brother, the Rev. W. B. Lewis, dated Beyrout. On the 1st of November last he writes :

“ Since my arrival in this quarter of the world my time has passed on with many anxieties of mind ; but I have endeavoured to occupy myself for the most part in the quiet study of the language, and in feeling a footing amongst the people. I was upwards of two months in Saide, and since Mr. Way’s departure for Europe I have chiefly resided at Antoura. I am now about to proceed to Damascus, and to labour a little amongst the Jews ; Mr. Wolf has already arrived there. We thence, perhaps, shall advance towards Jerusalem, and take the road by Tiberias and Saphet, &c. If we are at Jerusalem about next May, it is likely we shall again meet Mr. Jowett with Mr. Fisk. They left this place on Tuesday last, purposing to go by Sidon, Tyre, Acre, &c. Mr. King stays in Beyrout for the present.

“ We were all together, for a time, at Antoura, and there conferred on many matters connected with the general cause which we have all, I trust, at heart. We were enabled from time to time to visit several of the convents on the mountains, and for the most part presented in the first instance, a Bible with a Genesis, and a New-Testament to the superior as a gift to himself, or for the use of the convent, giving notice that more might be purchased at reduced prices. Psalters were most in demand. The monks of the Armenian convent were the most intelligent and satisfactory of any we met with ; one of them, who came and purchased a good number of Armenian Bibles and Testaments was more particularly so.

“ *November 1.*—I find I have but little time to tell you of the sad news which has arrived from Damascus about the Jews. Suffice it to say, the man who held in that Pachalic, the high office of prime minister, as well as the high-priest, and upwards of twenty of the principal Jews, (some say double the number,) have been thrown into prison, and it is required of them, by order of the grand sultan, to pay the enormous sum of 40,000 burses, or to die. An apostate is made prime minister.

“ Mr. Wolf wrote me this day week upon his arrival at Damascus, as follows : ‘ The Turks began to shout when this news arrived there, and they said, smiling, Grace to the Lord ; a curse over Raphael Far-khi, their Hakam ; a curse over all the Jews, their fathers, mothers, grandfathers and grandmothers, their children and their children’s children.’ He writes further, ‘ I went this afternoon into the Jewish street, I thought at least to find the nephew of the high-priest Rabbi Abulafia, but even he was put in prison. It was an awful sight to see weeping

women, crying children, old men trembling and praying; in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four. I shall go to-morrow (*Deo Volente*) into the Jewish street, and distribute the word of God, and write upon the title-page the words of the prophet, 'Comfort ye, comfort ye my people.' The consternation excited among the Jews of Damascus will spread over all the Jews in Palestine, for Farkhi was their strong hold and their protector. When a Jew at Jerusalem was oppressed by a Turk, he applied to Farkhi, who procured for him immediate satisfaction.

"Poor Wolf, entering Damascus, was obliged to get off his ass, and to run after it on foot, whilst the conductor, who showed him the way to the convent, rode. The man was a Mussulman, and it should seem the fanatics of Damascus are now much incensed against both Christians and Jews. The great body of pilgrims is just returned from Mecca, with the Pasha at their head. I suppose I shall likewise be obliged to dismount at the gate of Damascus. What an indignity it will be, not to the Christian merely, but to the Englishman; almost too much, you will say, for the old man to put up with. However, I hope, as a Christian, to feel content in whatever state I am placed, and to esteem the reproach of Christ greater riches than all the treasures in Damascus or Egypt. I long, indeed, to join my friend Wolf, and not only to bear witness to the name and power of Christ in that wicked city, but also with him to face any danger he may be exposed to. We go in the strength of the Lord, in the strength of the God of Israel. But it is most distressing to see the children of Israel suffering, and they themselves ignorant of a Saviour, and of one who is mighty to save. They suffer at the same time from both the beast and false prophet. O that they might return to seek the Lord their God, and David, the true David, their king, whom their forefathers crucified, saying, His blood be upon us, and our children! If these be the latter days, the predicted days when the children of Israel are to begin to fear the Lord and his goodness, let the Christian world go on in humble confidence, and give the Lord no rest until he pours out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, until they shall look upon Him whom they have pierced, and mourn for him as one mourns for his only son."

AMERICAN SUNDAY SCHOOL UNION.

The establishment of a *National Sunday School Union* is a most happy event, and one which has engaged the labours and prayers of many individuals in different sections of our country, for a long time. The occasion which was selected for organizing this institution, was the seventh anniversary of the Sunday and Adult School Union, held in the city of Philadelphia, on the 25th of May, 1824. The evening was pleasant, and at 8 o'clock, the large church at the corner of Arch and

Third-streets, was filled by a respectable audience, and we were pleased to see a large number of the members of the Reverend the General Assembly of the Presbyterian Church now in session in this city. The President of the Union, ALEXANDER HENRY, Esq., having taken the chair, the exercises were commenced with prayer by the Rev. JOSEPH EASTBURN, the venerable minister of the Mariner's Church. The Rev. JOHN G. HERMAN, of the Moravian Church, of this city, gave out a hymn, which having been sung, the Seventh Annual Report of the Managers of the Philadelphia Sunday and Adult School Union was read by the Rev. WILLIAM NEVINS, of Baltimore, Maryland, and listened to with fixed attention. The following resolutions were then offered, viz.

On motion of the Rev. A. W. Leland, D. D. of South Carolina, seconded by Mr. N. Elliott, of Greene county, N. Y.,

Resolved, That the Report now presented be accepted.

On motion of the Rev. Wm. L. McCalla, of Kentucky, seconded by Mr. Wm. H. Richards, of the Baptist Church, Philadelphia,

Resolved, That this meeting regards, with feelings of gratitude, the assiduous and persevering labours of the Teachers of the Sunday Schools in connexion with this Union.

On motion of Thomas Bradford, Esq., of the Presbyterian Church, of Philadelphia, seconded by the Rev. Gardiner Spring, D. D. of New-York,

Whereas, The great and progressing increase of Sabbath Schools throughout our country, exerting a powerful and most beneficial influence over all classes of society, calls loudly for *union and organized action*; and the prosperity of this society shows clearly the efficiency of such union. And whereas the constitution of the American Sunday School Union has been approved by the Sunday and Adult School Union of Philadelphia, and other unions, therefore,

Resolved, That the constitution of the AMERICAN SUNDAY SCHOOL UNION be adopted.

On motion of Mr. Samuel J. Robbins, of the Episcopal Church, of Philadelphia, seconded by Mr. E. W. Seeley, of the Presbyterian Church, of Philadelphia,

Resolved, That the funds, books, and other property of the Sunday and Adult School Union, be transferred to the American Sunday School Union, and that the treasurer and agent hand over the same to the officers of the American Sunday School Union.

On motion of the Rev. Randolph Stone, of Ohio, seconded by the Rev. Henry Smith, of the Western District of New-York,

Resolved, That this meeting have heard, with great pleasure, that measures have been adopted to publish a monthly Magazine, to be devoted to the interest of Sunday Schools, and that they do unanimously and most cordially approve the contemplated work, and earnestly recommend it to the patronage of the public.

On motion of Mr. Joseph H. Dulles, seconded by Mr. Ambrose White, managers of the Sunday and Adult School Union,

Resolved, That the meeting now proceed to the election of a Board of Managers for the American Sunday School Union.

The question on these resolutions having been severally put by the

President, and passed Unanimously, the benediction was pronounced by the Rev. Mr. Nevins, and the Society proceeded to elect a Board of Managers.

The meeting was addressed by the Rev. Drs. Leland and Spring, and the Rev. Mr. McCalla. Some interesting facts were also stated by the Rev. Timothy Alden, President of Alleghany College. The whole exercises of the evening were deeply interesting, and concluded a day which will be long remembered in the annals of Sunday Schools, and we trust will be a cause of gratitude to millions yet unborn.

GENERAL ASSEMBLY

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

To the Editor of the Christian Herald and Seaman's Magazine.

SIR,—It falls to my lot to be in Philadelphia, during the session of the General Assembly, and as you may wish to insert in your publication some notice of their proceedings, according to your custom, I shall send you my notes, and you can make such use of them as you please.

The Sessions of this Reverend and Venerable body were opened in the City of Philadelphia, in the first Presbyterian Church, on Thursday morning, the 20th of May, 1824. The Rev. John Chester, D. D. of Albany, Moderator of the last Assembly, preached a Sermon, from 1. Cor. iii. 5. The Church, which is a very spacious building, delightfully situated on the South side of Washington Square, was crowded with a most respectable audience, who listened to the Doctor's very impressive discourse, with great attention. Immediately after the services were closed, the assembly met in the session-room, and proceeded to elect their officers, when the venerable Ashbel Green, D. D. LL. D. was chosen Moderator, and John M'Dowell, D. D. Temporary Clerk, (good old Dr. Cathcart, who, you know, has been Clerk these twenty years, for some reason or other was not elected, but I frequently see him *on the floor*, and much occupied in the business before the house, with which he is remarkably familiar: this, by the way,) and the house being organized, they adjourned. Being what, in Congress, is called a lobby member, I preferred to spend the afternoon with such old acquaintances as I fell in with about the church, and therefore cannot give you much account of what was done in the afternoon; but on Saturday (I think) the Rev. Josiah B. Andrews, of Perth Amboy, N. J. came before the house with an appeal from the decision of the Synod and Presbytery of New-Jersey, and a complaint against their manner of procedure, in a matter between some members of his church and congregation and himself; but as this case has occupied the house for the most part of several days, and is not yet decided, you will excuse me for resting the cause here, until the venerable assembly have made up their own minds, and then you shall have the result.

I would here give you some account of the manner in which I spent the Lord's Day, but as I went twice to the *Episcopal* Church and heard two very eloquent and evangelical discourses from that truly pious minister, Mr. Bedell, Rector of St. Andrew's. my notes for this

part of the day would not suit your purpose of giving the proceedings of the General Assembly of the *Presbyterian* Church. At St. Andrew's I saw several members of Assembly, and heard some of them express themselves as being highly gratified with the very solemn and interesting worship of the Episcopal Church. If Christians of different denominations would only become better acquainted with each other, and would more frequently converse on points in which they are agreed—of the goodness and mercy of God to rebel men, of the necessity of faith, and the agency of the Holy Spirit in the work of regeneration—of the love of Jesus—the excellence of God's moral law, and our obligation to obey it in all its extent, &c. &c. there would be more *real Christian Union* and love among the brethren.

On Monday the Assembly was again occupied a part of the day with the case of Mr. Andrews. In the evening the annual Missionary Sermon was preached in the fifth Presbyterian Church, by the Rev. Mr. Weley, *President* of Washington College, Penn. and a collection was taken up for the Board of Missions. The *Presbyterial Reports* were read to the house on Tuesday: they gave much highly gratifying information respecting the state of Religion; but as I shall send you the *Narrative*, I need add no more here.

On Wednesday evening the Assembly held a prayer meeting in Dr. Wilson's church, when a part of the narrative was read and addresses made. On Thursday afternoon the Assembly had a recess, and attended a meeting in the church to receive communications from a deputation of the American Colonization Society, consisting of General Harper, of Baltimore, and Dr. Ayres, late agent at Liberia. Gen. Harper commenced his remarks at a quarter past five, and had not concluded when I left the house, at half past seven. It is entirely out of my power to do justice to that part of his address which I heard. Some with whom I conversed expressed great satisfaction in hearing the cause of the society so ably plead, and confessed their entire conviction that colonizing is the only method which will probably give true freedom and happiness to the black population of our country.

Thursday, Friday, and Saturday, were principally occupied by the Assembly on Mr. Andrews' case. There was a great deal of *speechifying*—almost every member of the house availed himself of his privilege of offering his sentiments, and some of the young members made their *debut* in speeches of full three hours' length. The business having been referred to a committee, they made a report, which was accepted and entered on the minutes. Not being in the house when the report was read, I must defer it for the present, and also any further notice of the first nine days of the Assembly's session. Respectfully yours,

Philadelphia, May 29, 1824.

SPECTATOR.

ABSTRACT

Of the Twelfth Annual Report of the Board of Directors of the Theological Seminary at Princeton, presented to the General Assembly, May, 1824.

The number of students, at the date of the last report, was *eighty-five*. During the Summer session *thirteen* students were received.

During the winter session *fifty-six* additional students were received. Benefactions for the support of necessitous students, the past year,

amount to \$2,166 08 in money; beside several valuable donations in clothing.

The General Assembly have accepted of the charter granted by the legislature of New-Jersey, with its supplement. The Seminary is therefore now incorporated, and its friends are informed that the corporate name is "*Trustees of the Theological Seminary of the Presbyterian Church.*"

One new Scholarship is endowed, which is the tenth endowment for the full support of a student at this Seminary.

ANNIVERSARIES.

(Continued from our last.)

PRESBYTERIAN EDUCATION SOCIETY.

The Presbyterian Education Society held their annual meeting on the 15th ult. at the Brick Church, Beekman-street.

In the absence of the President, the Hon. DE WITT CLINTON, one of the Vice-Presidents, and now the President of the Society, took the chair. The meeting was opened with prayer, by the Rev. Dr. Richards, of Auburn Theological Seminary. The Hon. Vice-President delivered an address, replete with that sound sense and just conception of every important object he considers, for which his writings are so much distinguished, and which make them read so much like the writings of Washington; after which the annual report was read by Mr. SIDNEY E. MORSE, by whom we understand it was drawn up, the severe illness of the Secretary, Rev. Mr. WHELPLEY, preventing his attention to the duties of his office. The usual resolutions were offered, and supported by able addresses by Rev. S. NOTT, Jun. Rev. Mr. HENRY, Dr. RICE, and Dr. GRIFFIN, which gave high interest to the important proceedings of this meeting. The eloquent appeal of the President of Williams College, whose office gives him the opportunity of a full acquaintance with the wants and privations of the beneficiaries, and their perseverance in the face of the most appalling difficulties, a little of which the Doctor described, evidently produced much effect. The collection that immediately followed, was 240 dollars, besides several gold rings.

From the report, it appears this Society has seven Auxiliary Societies, and nineteen executive committees, thirteen of which committees are in this state, one in New-Jersey, two in Pennsylvania, one in Ohio, and two in Tennessee—the whole number of beneficiaries assisted the last year is one hundred and three, all preparing for the gospel ministry—and the whole amount of support furnished, is 7,000 dollars, giving the small sum of less than 70 dollars to each, by which trifling assistance, so many young men are put into stations of infinite importance to the church and the best interests of our nation. How easily, then, Christians, might that quota of educated ministers be brought forward to the church, without which, in 25 years there will be 10,000,000 of population in our country, even if the present yearly supply continues, destitute of the ordinances of "life." Christians of America, you are called to act a part never yet assigned to the church, and if you obey, in heaven, under the exalted glories of superior stations among the stars that shall shine for ever, you will read by the light of eternity, in the unfoldings of the book of God, why so high a part was assigned you.

AMERICAN JEWS SOCIETY.

The fifth anniversary of the American Society for Meliorating the Condition of the Jews, was held in the City Hotel, on the 14th ult. The exercises commenced with prayer. The Rev. Dr. ROWAN read the report, an interesting and able document, from which we hope to make some extracts hereafter. Addresses by the Rev. Mr. SANFORD, of Brooklyn, Rev. Mr. BAILEY, of Pittsfield, Mass., and Dr. GRIFFIN, and two by converted Jews recently from Germany, supported the usual resolutions, and were received by a most numerous audience, with indications of high interest in this important institution; an institution designed by Gentile Christians to make some little return to the seed of Abraham, for the unspeakable blessings derived from Jewish apostles and prophets, "from whom, as concerning the flesh, Christ came."

A collection closed the exercises. The report states, that there are 213 Auxiliary Societies, that nearly 8,000 dollars have been received into the treasury during the past year, and 2,000 copies of "Israel's Advocate" circulated among auxiliaries and subscribers.

UNITED DOMESTIC MISSIONARY SOCIETY.

The United Domestic Missionary Society held their second anniversary in the brick church, on the 14th ult. The Rev. Dr. WOODHULL, opened the meeting with prayer, and the Rev. M. BRUEN read the annual report. Addresses were delivered by Rev. Mr. CUYLER, of Poughkeepsie, Rev. Mr. KNOX, Dr. RICE, and Rev. Mr. COX. A hymn in the Tuscarora language, was sung by the natives of that tribe then in town, and a collection of 130 dollars taken up in aid of this important cause.

The operations of this Society the past year, have been full of utility and encouragement, and as it regards immediate success in its efforts, there is no Society presents greater encouragement for exertion; and as it respects the future bearing of these efforts on religion and character of the rapidly increasing millions of our country, its object is most momentous to the church and the nation. 'Tis to the virtue of the people all of our best statesmen look for the stability of our free institution, and our salutary government. This virtue can no more exist without religious instruction, for "the fear of God is the beginning of wisdom," than vegetation without the penetrating warmth of the sun. This virtue must be increased and strengthened by instruction—how large a part of it depends on Christian instruction, he who values Christianity need not be told. Immense machinery must be put in operation, and sustained, in order to furnish this instruction in proportion to the increasing demand. Education societies must be extensively supported, colleges and theological seminaries must rise up in our country in rapid succession. Christians of this country must know and feel that they are called to a most exalted honour, for most evidently they are to make one of the greatest efforts of the church, and in its magnitude it is more like that which apostles effected, than any other the church has ever achieved. Every particle of the energy of which the American church is capable, needs to be brought into action, and to bear on this immense work, and this energy to be increased a thousand fold yearly. Now, of all the means of increasing this energy, and creating the help and efforts which are necessary, the work of the Domestic Missionary Society is the very first. Its direct operation is to create help, and in the experience of its past operations, and in the future promise, it resembles more the sower who scatters the seed from which springs a hundred fold, than any thing else. This year the Society assists a feeble people with a small sum; soon you see this people pouring the fruits of your assistance

into the treasury of the Lord. They soon, not only no more need your aid, but they come to your assistance in building other churches; in short, they join in, an efficient band, to carry forward that mighty work which is to fill a continent with enlightened Christians, and with the fair forms of free and civilized institutions, and is to send their influence with unconquerable force over the nations of the earth.

As this closes the rapid view which we have been able to take of the interesting anniversaries, we feel a desire to pour forth the feelings they have inspired, and, would limits permit, we should with delight dwell on the grand features of this noble enterprise, to accomplish which, all these Societies are coadjutors. The enterprise is one—'tis the kingdom of Immanuel, the increase of his dominion to the ends of the earth. And let the friends of each society feel they are all brethren, their work a common cause. It is so in the highest sense, and we trust no feeling of rivalry will come between them, but the "provoking to good works." The excitement produced by the anniversaries has been far greater than was ever witnessed before in this city from this cause—the collections of greater amount, and the audiences far more numerous. There was even a thronging to some of the meetings that could not be accommodated with room. There has evidently been an increase of enterprise in the Christian cause the past year, and instead of a diminution of interest and effort, and pecuniary support, there has been an increase that confirms the expectation of "still greater things," and shames and confounds that timorous spirit, or that enmity, which has prophesied that the Christian public would not sustain these great charities, and would soon leave them to fall. Yes, there is an increase, and we give thanks to God, and we thank Him again for his assurance that it shall be still farther and farther augmented. It will go on, and Christians, expectants of the rewards of eternity, will yet do their duty.



EXAMINATIONS.

THE AFRICAN FREE SCHOOL.

The examination of the African Free School, before the Common Council of this city, took place on the 7th ult. The evidences of improvement, and of the excellence of the system of instruction pursued, were highly gratifying. In the printed report of the examination, the Common Council say, "The answers of both boys and girls to questions in arithmetic and geography, especially that of our own country, were prompt and satisfactory; the performances in writing were neat, and in many instances highly ornamental; the behaviour of the children was orderly, and creditable to them and their teachers. The whole together, furnished a clear and striking proof of the value of the monitorial system of education, and of the public spirit and useful labours of those of our fellow-citizens, who have been able to produce such specimens of improvement in the hitherto neglected and despised descendants of Africa." We must add our testimony to the full truth of this encomium, and can assure our readers that it is no disparagement to the free schools for white children, conducted on the same plan, (and in the estimation of very many impartial witnesses, the free schools of this city are second to none in the Union,) to say, the evidences of improvement and promptitude in learning are not greater in any other than in this. And in reference to the opinion, entertained by too many, of the natural inferiority of the African, it may with truth be said, that in these white and black free schools, which afford the fairest opportunity to compare the powers of both, there are found no facts to support this opinion; but

on the contrary, abundant proof is furnished, that could these black youth, like white, pass to schools of higher instruction, and higher privileges, they would go forward to the same excellence, and rise to the same high attainments. But one of the numerous oppressions under which whites have degraded this hapless race, is to deny them the inducements and the opportunity of equal education, and so it is that none of them are seen in our colleges or academies, and there are no academies for them. But we trust this is not long to continue. The Polish patriot, Kosciusko, left in this country \$20,000 for their education, which is soon to yield to them the high blessings for which it was nobly given, in an institution of learning now commencing for them in Maryland; and as measures are now taking to get up an institution to prepare coloured youth for the several professions and stations of society in the colonies, sent out by the American Colonization Society, we hope some heart, connected with a hand that is able, will feel like the patriot Pole, and lay another generous foundation to support another grand pillar in the temple of freedom.

The Circular of a committee appointed by a meeting on the 14th ult. has just been sent out, and will appear in our next, which proposes to commence this important work.

INSTITUTION FOR THE DEAF AND DUMB.

An examination of the pupils of the New-York Institution for the Deaf and Dumb, was held on the 14th May, in the North Dutch Church. An address by the Rev. P. N. STRONG, preceded the examination. The pupils under the direction of their instructor, Mr. LOOFBORROW, and his assistant, JOHN H. GAZLAY—a deaf-mute, who, himself, in this institution, has broken through the immense obstacles to knowledge, which almost prevent this interesting class of unfortunates from entering the temple of literature, and has now become able to teach others—went through their numerous exercises with great facility and satisfaction to the audience. Indeed they were witnessed with high interest, of which the “chrystal drop” in many an eye was witness.

The fifth annual report of the Directors of this Institution has recently come to our hands, and we now would recommend it as an interesting document well worthy the attention of one who would live to some purpose, and die conscious that the world had been benefitted by his abode in it. It gives a brief account of the rise, progress, present state and prospects of the institution, the aid it receives from this state, and other sources, a list of the pupils, &c. The receipts the past year amount to \$3914 34, of which \$3,835 02 came from the state. The expenses have been \$6,890 70. The number of pupils is fifty, and 120 have been members of the school, several of whom are now pursuing useful employments, and richly rewarding the friends of this benevolent institution for all their toil to bring it to its present very respectable state of usefulness and improvement. And considering the many great difficulties in the way of establishing such an institution, at the time it was commenced, the ground of admiration is, that it has reached so high a degree of utility and perfection. It promises much benefit to this class of people, and if it receives that aid it so richly deserves, it will long be one of the fairest honours of this city and state.

We have given a place in this number to “An Episcopalian of the ‘Old School,’” in answer to the Review of Bishop Chase’s letter, and, as we have now been fair to both parties, and think it will not advance the cause of truth to continue the controversy, shall here drop it from our pages.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

For the Christian Herald and Seaman's Magazine.

SEAMEN'S UNION BETHEL SOCIETY OF BALTIMORE.

The First Anniversary of this Society was held on Monday, the 4th of May, at the Rev. Dr. Glendy's church. The exercises were introduced by an appropriate prayer by Dr. Glendy. The president, JAMES McCULLOCK, Esq. collector of the port, after some prefatory remarks, read the annual report, which was followed by impressive addresses from the Rev. Mr. Hannah, one of the English delegates to the General Conference of the Methodist church in America, Rev. Mr. Ross, of New-York, the Rev. Mr. Henshaw, and the Rev. Mr. Nevens, of Baltimore. A collection of \$70 was then taken up for the benefit of the institution.

REPORT.

By the eighth article of the Constitution of the "Seamen's Union Bethel Society of Baltimore," the several members of the association are directed to be convened, annually, in the month of May, to receive a statement of the proceedings of the past year:—

For this purpose we are now assembled; and as the managers commenced the detail, under a grateful sense of the goodness and mercy of Almighty God, they harbour the hope, that it will be heard with no ordinary feelings of interest and attention.

If, when the messengers of John Baptist, on their embassy to our blessed Emmanuel, were permitted to behold the varied and beneficent manifestations of divine love to the children of men, and to have their hearts filled with holy joy, on seeing that the poor had the gospel preached unto them, how ought we to rejoice, upon whom the ends of the world are come—that we are permitted to see *poor seamen* have the gospel preached unto *them*! More especially, that we are graciously permitted to have any, even the weakest and most feeble instrumentality in effecting the great designs of the Prince of Peace towards this worthy, but heretofore much neglected portion of our population! How ought we to rejoice, who know that in our day the Seamen's Bethel Flag is saluted by the four winds of Heaven! that in Europe, Asia, Africa, and America, nay, almost in every port of every land, incense is offered, and a pure offering, to the worthy name of Jehovah Jesus, under this sacred banner! That in our

happy country, the laudable example set by New-York, and successively followed by Philadelphia, Charleston, Boston, New-Orleans, Portland, &c., has been the means of planting the Bethel Flag from Maine to the Mississippi!

Whilst we contemplate these, and other precious instrumentalities now in successful operation—when we take a glance at the wide-spread horizon of human beneficence and heavenly grace, and mark the unity of that principle which prompted the establishment, and continues to invigorate the exertions of Bible Societies, Tract Societies, Sunday-School Associations, Bethel Meetings, and Missionary Labours, our hearts do burn within us! and with much joy do we behold the united effulgence of these luminaries shed an illuminating ray even over the dark vision of *Ezekiel's wheels*. One spirit actuating the whole—the object, end, and aim of each, and all, being the same. Looking to the desolate and benighted sections of our globe, there do they turn, as the attractive operations of the spirit are experienced, and there will they continue to turn, until their glad sound, even the gospel sound of “Peace on earth and good will towards men,” shall be heard to earth’s remotest bounds—until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The incipient operations of this Society were feeble, though very flattering, as may be seen by reference to the journal of our proceedings. The catholic principle on which it was formed, tended considerably to advance its prosperity. The clergy of different denominations voluntarily officiating, begat an interest in the institution, which probably otherwise would not so soon have been manifested; at least not to the extent which it is our privilege to boast of at present: for although, like the Patriarch of old, we went forth in weakness, yet, like him, we have already become two bands.

The endeavours of two or three individuals, to introduce religious exercises among the seamen of our port, have eventuated in the establishment of three places of divine worship, which are all regularly attended by numerous hearers; several of whom appear to evidence a disposition and frame of mind which justifies an humble hope that these meetings will be blessed to their eternal benefit.

By the journal it will appear, that on Sunday, May 18, 1823, for the first time in Baltimore, a Bethel flag was hoisted at Mr. James Corner’s sail-loft in Ann-street, Fell’s-point, as a signal for seamen to attend the solemn worship of Almighty God. This flag was continued to be hoisted every succeeding Sabbath at the same place, or on board different vessels, until Sunday, January 4, 1824, when one of our respected Vice-Presidents, Capt. Archibald Kerr, having agreed that the sail-loft on his wharf

should be used for the accommodation of the meetings, the same was fitted up as a permanent place of worship; at least till the funds of the Society would admit of building a mariner's church, and there the seamen continue to be convened every Sabbath afternoon at 3 o'clock.

The port of Baltimore being peculiarly adapted, in one part of it, for the accommodation of sea vessels, and in another for bay craft, thereby forming two harbours, distinct from, and but remotely connected with each other, it became necessary to make arrangements at the head of the bason for extending the benefits of this institution to the crews of coasters and small vessels, which are found there in great numbers. Accordingly, an agreement having been made with Messrs. Sherwood & Crozier for the use of their sail-loft in Pratt, near Light-street, a new flag and benches were procured, a number of printed handbills distributed, and on Sunday, March 14, 1824, the said place was solemnly opened as another rendezvous for recruits under the great Captain of our salvation. Near 300 were present, and seemed to listen with anxious attention to the gospel terms of salvation, fairly and fully set before them. These meetings have also been kept up, divine worship being celebrated here every Sabbath morning at 10 o'clock.

For the purpose of affording to seamen as many means of grace and opportunities for improvement while in port, as they are willing to partake of, it was deemed expedient, in addition to the exercises of the Sabbath, to have meetings for prayer, at least once a week. The committees have been favoured with an opportunity of effecting this, through the politeness of Mr. Frazier, who having a large room on his premises, at the corner of Bond-street, formerly used as a billiard room, now permits it to be occupied by the bethel meetings, which are held every Tuesday evening. This privilege is the more important, as Mr. Frazier keeps one of the largest Seamen's Boarding-Houses on the Point. These meetings have become highly interesting. It is to be wished that all the friends and patrons of the Bethel Union could attend them. They would then have their faith in the utility of these institutions confirmed, by beholding seamen, as the trophies of redeeming love, who have been brought to a saving knowledge of the truth, as it is in Jesus, by the means of similar meetings in other ports; come forward, and exhort their mess-mates to flee from the wrath to come; and address the most eloquent, fervent, and spiritual petitions to the throne of grace on account of their perishing brethren. 'Tis scenes like these that give the lie to sceptical cavils—that manifest the sweet reality of the gospel of Christ, and show forth the omnipotent transforming efficacy of grace divine. He whose mouth was filled with oaths and curses, sweareth no more: he who was addicted

to the greatest intemperance and debauchery, drinketh no more: he who was in the habit of profaning God's holy day, now sanctifies it: in a word, he who was notorious for iniquity, is now in the fear and favour of the Lord Almighty; nay, is called to prophecy to the dry bones with which he is surrounded, and, blessed be God! some of them do appear to move. The contrite tear and grieving lip of several who attend these meetings, give encouragement to hope that they will yet stand up, and walk, and spiritually live, to the praise of the glory of his grace.

The various establishments of the Society call for much labour on the part of the teacher, and point out the necessity of having a missionary appointed to devote himself exclusively to the work. In addition to the aid received from the regular clergy of various denominations, located among us, has been that of foreign clergymen, who have been providentially with us; and some candidates for the ministry, among whom Mr. Stephen Williams stands conspicuous for a zeal as untiring as it is fervent, pure, and evangelical. The members of the Seamen's Bethel Union, and the objects of their solicitude, are under many obligations to Mr. Williams, for his devotedness to their cause, and the many important services he has rendered the institution. During the past year, upwards of 4000 religious tracts have been distributed at the meetings, and in the walks of Mr. Williams among the seamen; and if, as it is recorded in an annual report of the Liverpool Tract Society, one of these silent messengers was made the instrument of converting a whole ship's crew, what blessed effects may we not hope will result from the number put into circulation by this society? As he, whose is the silver and the gold, will call it into action, whenever wanted to prosecute his own work, what abundant cause of gratitude have we, in the reflection, that the Master has been pleased to acknowledge *this work* to be his own, by the providential provision he has so bountifully made for carrying it on.

We have the satisfaction of announcing, that \$240 in life subscriptions, \$310 in annual subscriptions, and \$123 25 in donations, have been received from the citizens, making an aggregate of \$673 25; independent of which, arrangements have been made for collecting the aid of mariners, who doubtless will cheerfully join in support of an institution intended especially and solely for their benefit. Subscription books are handed by the collector of the port, our venerable and respected president, to the captain of every vessel clearing out for a foreign port; and we trust that the seamen of Baltimore will manifest an equal interest in the Bethel Union with those of Philadelphia, a crew of whom, returning from an India voyage, authorized the captain to pay over to the treasurer of the Society the sum of \$70 out of their wages. We therefore are fully justified in believing that the funds

of this Society will always be found fully commensurate to all our wants.

And now, in conclusion of this crude and hasty statement, the managers would, with much cordiality, congratulate the members of this association on the abundant testimony which the facts herein recorded exhibit, of the prosperous state of the institution. We have, in the first year, surmounted many difficulties, and are now, blessed be God! in the successful tide of experiment. Let us, therefore, encouraged by past experience of divine aid, and relying for all needful assistance on promised help from the source of strength, go on with steadfastness and perseverance, looking to the master in whose cause we are engaged, for his blessing to rest on our efforts.

For the Christian Herald and Seaman's Magazine.

ADDRESS

Of the Rev. Mr. BOYD, at the laying of the corner stone of the Mariner's Church, in Philadelphia, April 27, 1824.

I am called upon, on the present occasion, to make a few remarks, which I would willingly have declined, if it could have been done consistently with the high regard I entertain for those by whom the request has been made.

We have met together to lay, with suitable religious observancy, the corner stone of a building which is to be dedicated to the service of Almighty God. In a few months, if our lives are spared, we shall see a spacious temple erected on this spot, wherein, let us devoutly hope, the pure gospel of our Lord Jesus Christ will be preached, poor sinners converted, and the children of God established in their most holy faith.—Who is there that does not take a lively interest in such a work? Who that will withhold his prayers, or refuse in every way to further its accomplishment? Seldom have the citizens of Philadelphia projected an undertaking which promised to be more extensively useful, or in which all good men could more cordially unite.

The house here to be erected is to be devoted to the religious benefit of seamen: a class of men, whose free and careless generosity of character have been universally admired: unto whom we are all indebted for our daily comforts, but for whose spiritual and everlasting welfare few have heretofore felt enough concerned. Amidst the efforts which are making in all parts of the world, in Europe, Asia, Africa, and America, to call home the attention of sailors "to the one thing needful," I sincerely rejoice with you all, that Philadelphia will hereafter have her *Mariner's Church*. From the top of this contemplated building will shortly be seen the well known signal, a Bethel Flag, every

Lord's-day inviting, without distinction, all classes of seamen, and sea-faring men, and their wives, and their children, to come and bow down and worship before the Lord their God.

While making these remarks, I do not forget the advantages which sailors have heretofore enjoyed in our city. Nor do I think it right on the present occasion to pass them by unnoticed. Our father, brother, and friend here present, known to you all, beloved by all who love our Lord Jesus Christ, (but to none more than to seamen,) has for several years been proclaiming among them the glad tidings of salvation, with no other reward but the consciousness of doing his duty in a station to which divine providence had evidently called him; he has laboured to do them good, and is willing, nay, anxious to spend the little remainder of his strength in this same holy cause. Let us pray that his life may yet be prolonged; and that when it shall please the great head of the church to remove him from hence, his mantle may fall upon some younger brother in the gospel who will feel the same zeal, and labour with the same diligence for the salvation of seamen.

There is one circumstance to which I cannot refrain from alluding at this time. I look around me, and I see collected on this ground brethren of every religious denomination, countenancing, by their presence, this labour of love. Among the ten thousand benefits which may flow from this and similar undertakings, in which all Christians may unite, should we not hail with gratitude and praise this among the rest? they will tend to break down those walls of separation which have so long divided the family of Christ. Ought not every believer in prophecy to contemplate occasions like this, as the incipient accomplishment of those predictions which refer to the latter day, when there "shall be one old and one shepherd?" Methinks the inhabitants of Heaven, where all is harmony and love, never look down upon our earth with higher and holier joy, than to witness the union of the disciples of the Lord. And I doubt not that he who said "a new commandment give I unto you," will delight to prosper the designs and bless the labours of those who *love one another*.

From the New-London Gazette.

Mr. GREEN; Sir, I request you to publish in the Gazette the following address of the Missionaries, passengers in the ship Thames, on their arrival at the Sandwich Islands. It will be interesting, not only to the immediate friends of the Missionaries, but to the religious public at large. It is equally honourable to the parties concerned.

Yours, &c.

ISAIAH RAY,

Master of the ship Stonington.

Port of Woaheo, Sandwich Islands,
Thursday, May 2, 1823.

TO CAPT. REUBEN CLASBY, OF THE SHIP THAMES.

Respected and beloved Sir : Ordinary civility would render an acknowledgment of obligations on our part, at the close of a long voyage, both proper and necessary ; and had we experienced from you only the common-place attention to which passengers in a ship feel themselves entitled from its master, we would most cheerfully have given this small token of gratitude. But such, our friend, are the deep emotions of our hearts on leaving your ship, after a residence of five months in it, that we cannot consent that this letter should be classed with the many which have been written on similar occasions, merely through compliment. We wish you to receive this as an assurance from us, individually and collectively, of the deep sense we have of the studied and unwearied kindness with which we have been treated since the hour of our embarkation at New-Haven. It would be ungenerous in us not to declare that no trouble has been spared for our accommodation ; that our wants have ever been satisfied when only anticipated, and that every exertion has been made to gratify our wishes and promote our comfort and happiness. We know and feel, that you have not been contented with the bare discharge of what we could have claimed as a right. So far from it is the fact, that we confess we have been constantly constrained to acknowledge favours, unasked and most kindly and gratuitously conferred. These circumstances in themselves would be sufficient to secure our lasting remembrance and gratitude. But we trust, dear Sir, that our feeling towards you does not arise or terminate in the sense of the favours we have received. No : the knowledge we have gained of your character, and the full persuasion we have of your integrity and sensibility of heart, has secured our most firm personal regard and friendship. And this we beg leave to tender to you more expressly and warmly than we have ever done before. We believe you to be our friend, and we assure you that we deeply feel ourselves to be yours. Our personal intercourse is now probably at an end in this world ; but, however widely we may be separated, we will ever think of you as one whose confidence and good will we may without hesitation claim and rely upon ; and as one who may ever look to us for a prompt reciprocation of every thing that renders the intercourse of man with man a source of satisfaction and joy. We should be doing great injustice to the feelings of our hearts, as well as to the treatment and character of those we highly respect, not to extend the sentiments already expressed to each of your officers ; to Mr. Pease, Mr. Lane, and to Mr. Manter, we do feel for them the sincerest and most cordial friendship, and shall ever recollect them and their unmerited kindness with emotions of gra-

titude and affection—as from you, Sir, so from them also, we part with regret. Indeed, our situation has been made so pleasant and agreeable, principally through your and their instrumentality, that when thinking and speaking of a separation, much as we have desired and now desire to be engaged in the work for which we have bid our native country a long adieu, we almost regret that our voyage had not been prolonged many, many weeks, and even months beyond the period to which it has been. But having, in the kind and merciful providence of God, hailed the place of our destination, while we remain, it will not be without the warmest wishes and invocations for your prosperity and for blessings to attend you. And when we shall behold the sails of our favourite ship unfurled to bear our friends again on the bosom of the waves, we will pray for you all, not only then, but always.

And when we assemble in the humble courts of the Lord, here established on the ruins of idolatrous temples, to pay our vows to our God, we will remember you before Him who only and alone commands the winds and the waves, and they obey him. And when we offer up the evening and the morning sacrifice at the domestic altar, or in the secrecy of the closet, we will not forget those with whom we have so often had the pleasure of bowing the knee, and lifting up the voice of supplication to the only prayer-hearing and soul-saving God.—Yes, we will pray that our God and Saviour, by his Holy Spirit, be with you, to protect you from every danger, to reward you with every blessing, and crown your voyage with prosperity and success.

But above all we will pray, that He may give all a heart to fear and love him; a disposition to serve and glorify him in this life, and a title to that inheritance which is incorruptible, undefied, and that fadeth not away, in the world to come. With these sentiments and assurances, we would bid you, and through you, your officers, dear sir, an affectionate adieu, and subscribe ourselves your obliged and grateful friends.

*Artemas Bishop,
Elizabeth Bishop,
Abraham Blatchley,
Jemima Blatchley,
James Ely,
Louisa E. Ely,*

*Joseph Goodrich,
M. B. Goodrich,
Wm. Richards,
Clarissa Richards,
Charles S. Steuart,
Harriet B. Steuart.*

REVIVAL AT SEA.

A letter addressed to the Editor of the Boston Telegraph, mentions that a whale ship, just returned to New-Bedford, “has been visited with the grace of God. Four give evidence of having experienced a saving change, and others have returned to inquire of Christians at home, what they shall do to be saved. The interesting seriousness in this ship’s company was occasioned by a book borrowed from a Nantucket ship.”